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H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., AUG. 4, 1886

This Brother Mistakes.

Here is a letter that is certainly the conscientious convictions of the writer:

LEXINGTON, O.

I see in the EVANGELIST the cry Convention, in every week's issue. I am afraid if we don't watch and pray it will be ere long the old old story, man made laws and mandates, as it was when we stood in the Conservative church. With all the brethren and sisters that I have conversed with on the matter their cry is away, away with convention for us. We do not believe in tinkering too much with the word of God in this Valley. That has taken me out of a church once and I am afraid if there are a few conventions it will do it again; for I am one of these conscientious fellows.

E. BAKER.

We are pleased to know that our brother is a conscientious man. That class of individuals will always do what is right as they can see and understand what it is.

Now our brother is altogether on the wrong premise, regarding the convention question. We are so prone to fall away into extremes. Because a church has abused a good thing, he is opposed to that thing altogether. We do not believe in tinkering with the Word of God either, and we are sure that we will never take any hand in that business means to maintain its believers ness. But conferences can be held without tinkering with the word of God; and if any band of integrity when scattered over consiberable territory, it must have conferences. If the Brethren Church expects to succeed it must have regular conferences, and a safe and established system of representation. If this is not done we will soon fall away into an ecclesiastical mob, without any thing to commend us to the good judgment of sober men than our own assumptions and pretentions. Religious anarchy is the most contemptible anarchy of all anarchies. In secular affairs, the monarchy is a thousand times preferable to anarchy. Any kind of a government is better than no government at all. We would a thousand times rather be a member of the Conservative church than to be a member of nothing, or to be a part of an ecclesiastical mob without any element of discipline existing in it. What we want is something better and more scriptural than what was left.

Now we must avoid falling into the opposite extreme, and to do this the church must establish a safe and equitable system of representation and regular conferences. Had the original Dunkard church done that as soon as annual meetings were commenced then all this trouble would have been avoid and our brother would not have been driven out of church as he was, by men who usurped authority that the original constitution of the church did not guarantee. But instead of providing for conferences upon its original constitution as it should have done and arranging for a fair, Christian and safe representation at those conferences, nothing was done; and when questions of expediency arose, which always will in any church organization, which concerned the integrity and standing of the whole church, a few men with aspirations to rule stepped in the gap and bent every thing to suit their own wills, and those who were disposed to object were put out of the communion of the church. These same contingencies will arise with us. Yea, verily, they have already risen. If they are not met and settled upon an equitable basis, and provision made to meet them in the future, then a few bold characters will arise, sooner or later among us, and, like as any way, they will fall into "tinkering too much with the Word of God," and our conscientious brother will be taken out of the church again. Now is the time to do this. The troubles of the past are still fresh in our memories and if we establish a system of meetings, and representation now, the proper caution will be used in providing against assumption of power; and you, brother Baker, instead of standing back and writing against conventions, should come forward and help us to arrange an equitable plan of representation, as a barrier against possible encroachment in the future. You should do this because you are conscientious and want to do right.

We ought to have State Conferences, to meet annually, as a Sabbath School Convention, Ministerial and Missionary meeting, to last about two days, and have a known system of representation. We are on the way to that in Ohio and the next meeting ing will be held in your Valley next year.

Then we should have a General Conference, Ministerial and Missionary meeting once in five years and have a known system of representation. We did think at one time that we could commence at the feet and finally make a head, but it does not seem to work that way. We have started in Ohio, but the movement is an infant yet.

Now brother, we are conscientious too, and we are in favor of a convention because the church needs one, and your cooperation is needed. Instead of standing back, and expressing fears, you should walk bravely to the front, and send your delegates and instruct them to assist in doing what is right, Christian and godly, and raise up barriers against future encroachment. Then we can all work through the winter with freer minds and without any convention agitation to annoy us.

Bro. J. D. McFaden, over in Maryland is a gospel man. If he is not then we all want to know it and we can find it out by meeting and talking together. If we are not gospel men then you ought to find it out and know it, because you are conscientious. If you are not a gospel man we want to know it. If we are all Gospel men, then we will love one another, encourage one another, build one another up and strengthen one another for greater work, learn one another better and love still stronger. This will be worth fifty dollars now and in eternity, for sinners and the cause we are laboring to maintain, and a convention will not cost either of us so much as that.

Changing Creeds.

St. Louis, Missouri, has a sensation in religious circles caused by Rev. Dr. Joseph H. Foy, who has withdrawn from the ministry of the Episcopal Church. Before he united with that church he was a leading light of the Disciple or Christian Church. When he made the first change the Episcopal church was delighted, and from their premise they had reasons to be. Any one ought to feel delighted when an able man leaves a church that is supposed to be a department of Satan's kingdom, and comes to the "true church." But when he leaves the "true church" and enters the communion of some other church, then there is mortification and astonishment. It all depends, after all, upon how much personal interest is served or damaged by changes which other men make in creeds.

The facts connected with the case are that the diocese in which he labored was the field of a furious church feud, and there were so many jealousies, bickerings, and spites, that a feeling was aroused in him to belong to some other field; and to find the peace that a Christian heart desires, he asked to be deposed that he might find the desired quietness.

There is no disgrace in leaving one church and entering another, when the first is a recruiting school of the devil. The scriptures do not compel any man to stant indentified with a church which does not afford him a spiritual home, and which does not do the works of peace. A man is not justified in wasting his life where there is nothing but slander, bickering, foulness and corruption. Heaven is not closed to any obedient disciple of the Master; and if he is not allowed to do his duty where he is then it becomes his duty to go where he can.

Changing creeds is not a commendable practice in any light in which it can be viewed, unless a man changes for something that is better. But every individual should build upon the foundation that Christ has laid, and if his church association does not allow him to exercise the rights and privileges that the gospel authorizes and grants, then he is holding fellowship in a way he should not.

Every man has but one life to live, and it is his great duty to spend that life in accomplishing the greatest work of love, and any thing that materially interferes with his labors to reach that righteous end should be rejected or abandoned. Therefore the creed that interferes with Christian duty and the preaching of the gospel should be discarded.

A Good Conscience and a Steadfast faith.

Paul when warned that his last visit to Jerusalem would be full of danger, he had declared his readiness not to be bound only, but to die for the name of the Lord Jesus. Circumstances proved that these were not boastful words. Troubled on every side, he was not distressed. Perplexed, he was not in despair. What was the secret of all this self-mastery in the midst of perils? The consciousness of guilt makes the bravest man a coward. He had a good conscience. Nor was this all. Had he not once written to the Galatians: "The life I now live, I live by the faith of the Son of God, who loved me, and gave himself for me." It was this which sustaind him. And the faith was not simply a persuasion that he had taken Christ to be a Savior and Master. It was a strong confidence that Christ, having loved him and died for him, had now taken him to be a child and servant, pledged to him everlasting safety. He had heard a divine voice saying, "I will never leave thee, nor forsake thee," and had never a doubt that the promise would be kept.

It was such faith that makes and supports the martyr and moral here. In one of the darkest hours of the Reformation, when the boldest seemed to tremble, Luther wrote to Chancellor Bruch: "I have recently witnessed two miracles. This is the first. As I was at my window, I saw the stars and the sky, and that vast, magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall. And here is the second. I beheld thick clouds hanging about us like a vast sea. I could neither perceive ground on which they reposed nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled away." The firm believer does not need to see the hand that holds him and controls the forces and foes that would defeat his work and destroy his soul. He knows it is there, strong, tender, and constant, and that is enough. M.

NOTES AND NEWS.

EVANGELIST, 50 cents from now till Jan. 1st, 1887.

Bro. Isaac Kilhefner will preach at the College next Lord's day.

Bro. Holsinger wrote a card to the office from Cameron, W. Va., July 30th.

On next Lord's day we expect to be with the Brethren at Homerville, Ohio.

Bro. Holsinger and brother McFaden can satisfy Bro. Cain when we have the convention.

Bro. M. Lichty sends in a report from Rockwell city, Kansas, for the Annual, and we learn that they are to have a new church there.

Only one month more and College will open again. Brethren having children to send should write soon and notify the management.

A brother renews his subscription, and says he cannot and will not do without the EVANGELIST. We wish many others who are in the church and do not take the paper were of the same mind.

The majority of the National Executive Committee have signed a call for a National Convention to be held at Ashland, Nov. 11th, 1886. We await the decision of the remaining two, and then the matter will be given to our readers.

The EVANGELIST will be sent from now till Jan. 1st, 1887, for 50 cents. Tell this to your neighbor and have them take it that long.

Our readers will take notice that Bro. E. L. Yoder and a partner have opened a real estate office in Lockwood, Missouri. They advertise a number of cheap farms in this issue.

Bro. Mason gives the other side regarding the Dayton church property decision. Certainly we all should axcept the decisions of the law with the best of grace, especially when a judge means to be impartial, and act from conviction of duty.

Bro. Stahl has returned and will now make ready for school again. He preached once at Louisville, and three times at Buckeye city. He spent Sunday at Ankneytown and North Liberty.

The College still needs your assistance, brethren. Remember it benevolently and send in your donations, notes, or whatever of value you will give it. It will be a gift to a good cause, and helping us to bear a heavy burden.

Bro. Daniel Stutzman, of South Fork, Pa., has these kind words to say: "Brethren I am glad that we have such a good paper and can read of the good-news of God and his word, and also I love to read the Church News. May God bless the Brethren."

Our few members at Fennville, Michigan, are becoming very enthusiastic in the Lord's work. Some of them ought to addict themselves to the ministry; or some brother make it his business to go there and preach.

Bro. E. S. Miller believes that it would be a help to good works to have a number of cards printed with reasons why we should attend church regular, and have them provided with eyelets that one might be placed in every Brethren home, to be a constant reminder of our duty. We confess there is a need of something of the kind; but we are inclined to think that if we forget our Bible and do not look into it daily, or repeat some of its beautiful gems in the spirit or with the tongue, we would forget even a conspicuous card hung by the dining table or by the sitting room door. Every person should read a portion of God's word every day. That should be attended to with greater regularity and care than providing for meals is. Every person is smart enough to commit portions of God's word, and then should contingencies arise and prevent access to a printed Bible, then the Bible of memory should be drawn from. This constant reminder will keep our duty fresh before us, and with the result of making duty easy and the Christian life pleasant.

It it, as some admit, that "The end of the sermon is the salvation of the people," I'm afraid the printer by inserting the words "to us" at the closing of my article in last No. of EVAN., destroyed all the "salvation," (if it had any.) Please correct and oblige. LAURA SLOTTER.
Columbiana, O.